571 and orient a Rifian's activities and maintain...the safeguard of the interests which the community of his constituents does not guarantee him. While his social units are of a patriarchal, democratic and lay type, his political groupings are of a "military" type, true [562] alliances which join men together and not territories. While the social unit, minuscule as it is, has its proper jurisdiction over a territory and the people who live in it, whether men, women or children, linking together lands and families, the political unit only links individuals together, and these individuals are men only (author's italics)[15].

776 792 3) The "religious group"[16] satisfies the small (sic) spiritual needs of the rest of the Rifians and at the same time utilizes these needs for benefiting the tribe: they are the imrabdhen[17], who want to keep out of the Rifian's quarrels so that they can be effective mediators and arbitrators for him--and it satisfies the Rifian cult for the individual himself, and lends some distinction to his society, to which he never shows himself averse.

• 44 4) The "economic group"....is characterized in the Rif by markets, Jews[18], the twiza, wuzi's and dhwara, all of which suffice to fulfill the Rifian's principal needs, as much in terms of personal interests as in beneficial or humanitarian ones.

181 C) Family Organization:

1) Rifian society is an organized anarchy, with all the antagonisms and contradictions which are inherent in such a concept; and these may essentially be reduced to the "instinct of defense" and its derivative, the "spirit of association"[19].